M2432
Sat. July 20, 1974 ~~Music~~ Group IV/Westtown
Lunch/Barn Sunday July 21, 1974
~~Nishimura/Barn Lunch~~

MUSIC

MR. NYLAND: Maybe my eyes are very dark tonight, or is it darker in here, I don't know.

Robert Barnett: ~~voice:~~ It's darker.

MR. NYLAND: That's good news for my eyes. I wish I had a watch like David had last night. It stops at eight o'clock and stays there. So it means everybody is on time. What will we talk about? A little information about the small groups. I haven't received enough information as yet of how many there are, but I would like to tell you a little bit more about what was the original purpose of a small group. You see, you can have discussions with friends and you can have them à l'improviste. They just happen, and then maybe for some time they don't happen, but when they do happen it can be very useful. And then of course you can talk and exchange. Usually it is between two people, maybe three. And always when you talk and the questions are seriously considered, you can profit by whatever the other person is saying. Well-meaning and explaining. Many times not critical, because usually you have such conversations with friends who want to keep up the friendship. I think it is extremely important to get opinions from people, also well-meaning, also friends. But on another basis. Sometimes it's difficult to make a distinction ~~in~~ between a relationship based on friendship and a relationship based on a friend who can help you in Work. When I consider people as belonging to a group, I cannot really use friendship in the regular sense of the word, because I may like them very much; at the same time they don't seem to have very much interest in what we are trying to do with the Barn, discussing the ideas of Gurdjieff and this ~~which~~ particular direction of objectivity. And if there is a decision

to be made, I cannot count on they are nice people. Maybe sometimes when they are not so nice, but very serious about Work, they do belong in a group. And it is exactly that reason that I feel that the small groups can be extremely useful, if you know how to use them. I've said in the very beginning, two people getting together will talk about Work. They may not know enough, they may not know enough of each other, they may know each other too well. But they may think that a ~~certain~~ third person could help them. What does one derive from another person, even if they know you? Most likely when they are serious, they will be objective to you; at least more objective than you can be towards yourself. And they will be able to tell you about such things when they are friends on the basis of wishing to Work. And so when there are three, you may have four in order to increase the possibility of exchange of certain impressions that you have made of your behavior, or the way you are as a personality on others who take an interest in you, and would like to tell you at certain times what they really think, particularly when that has to do with your ambition of understanding Work. And I've set a limit at five, thinking that an uneven number might be useful. Of course there have been groups of six and seven— I don't think that the aim can be as strong as when you have a rather limited number. When you don't have enough, you don't get enough of an exchange. Now there are people who had I think seven and then simply stopped having a group when I made that remark some time ago. The ideal would be to take the last comers — the two — off and then keep going with five. Also I know that since I brought up the subject that they may be reforming. I would advise you to try for a certain length of time, everyone who possibly can, to have a small group, because in a small group, when you meet regularly, you will have to make some preparation before you have a meeting. Because if you actually believe in the value of an exchange, it is worthwhile to put yourself under a certain discipline, that then it is necessary to be able to talk intelligently, and not let it depend on

an accidental meeting. We have to learn to discipline ourselves, particularly when it has to do with ~~the~~ a question of wishing to Work and ~~the~~ a question of a development of a spiritual kind. We don't talk very much about one's inner life. And when you are, in that sense, forced to have to talk about it, you will do it with fear and trepidation, because part of that so-called inner life belongs to a very personal attitude you have towards yourself, even not to say that it might even be considered at times a private relationship. The more you are willing to be open, the more you are willing to find out actually what the truth is, the more that you will pay attention to those people who are your friends on the basis of Work. And then you will listen because you wish to profit by what they are saying ~~and~~ or what they are thinking. And you will have in a small group an advantage that many things can be told which can be understood in the way they are actually meant. Because ~~this~~ that is ~~actually~~ mostly the ~~problem~~ trouble. Persons saying certain things and are not understood by the others and interpreted in according to what they feel it ought to be, if it is something they can like, and something that they don't like they get a little angry about ~~it~~ it. In ~~the~~ a small group you don't show your emotions of that kind. Your emotional attitude is your real wish to come to the truth for yourself. And so you see it comes down to really one thing: what do I want to become, what do I wish out of my life? Do I ~~wish~~ want to grow up? Do I believe in the possibility of growing ~~and~~ and how can I reach it? If you are even that far ~~as~~ of saying that you wish, you might also ask: how can I reach it as soon as I can? That of course is again another kind of a question; because why, to some extent even, be in a hurry? You see, a person can become quite lazy about it and sometimes quite religious, and simply saying ~~you~~ we can trust God ~~and~~ that he will tell me when it is necessary that I have to have more knowledge, and more understanding, and more emotional attitude towards a religious form of life in the form of a conduct that I wish of how that I will know how I should live, and what I should think about,

and what I should feel. At the same time, thinking that and leaving it to God, a man really becomes too dependent and he will not develop that what I believe also God would want , that he can stand on his own feet, and that he has been given life in order to develop in certain directions, trying to understand the meaning of his life, Not in accordance with what he might believe God wants him to do. Only that what is the replacement of God within one is a conscience which has to be developed. And then if it can start to tell one what one should do and how one should behave, what one really should ~~really~~ be allowed to think, and what one actually should do in the performance or in the manifestation of that life, ~~that~~ which is -- has been given to one. I think the necessity for one's own development, and this time in the sense of evolution, becomes a very important question under the guidance - if you like to say it that way - of God Himself, or His representatives, or those who have been empowered to tell one what is what down to the layers of a spiritual existence just a little above the existence of the Earth. A little group can help you in that respect by shortening the time for the necessary development and the growth of a person, again and again based on a real desire to wish to know the truth. In that way, I'm quite certain we fail, because we don't want to see the truth too soon. And perhaps sometimes you're right, that you feel that you're not as yet entitled to it, or that you feel you cannot stand it. The question of being entitled to it is really decided by a person himself to find out what he finds out, and then to see why he is finding it out. Because if he does, he's entitled to it. The question of not wanting to hear it because one is afraid I think is taken care of by nature. I don't believe that the truths that are given and that can be understood by a man will honestly prevent him from the continuation of wishing to ~~work.~~ live I think there are different coats which protect a person now, and which only gradually are removed because we are not immediately facing the truth ~~of~~ as an absolute value. It is constantly clothed in a great deal of interpretations, and we will only ⟶

gradually get rid of such interpretations to come to what we then would call the naked truth. And it is these attempts that one has to see to what extent actually you will want to grow, and perhaps catalytically apply certain ways of how to grow a little faster. That is again and again a decision that each person must make for himself. When I talk about these questions about the necessity of a spiritual development, and really what I call a responsibility for each person to understand that he has something to do regarding that with his life on Earth; and that the requirements of this Earth will allow certain conditions to exist, and other requirements will not allow him to even apply Work, even if he wished; that, for him, when he faces all the conditions of his life, he will have to understand that there are dark moments and also light moments, that it does require time, which I call a simmering period, and that on the part of himself he has to be very patient; that he many times spoils his aim by expecting it - I use that phrase, perhaps it is clear, I do not know, but because even when I say , substitute the word hope, I also hope for something. There's no question about it. Even when I talk about an aim, I wish for that aim. I can hope for an aim which is far enough away. And I can also say, but I expect an aim in the end to give me that what I feel could be the end. But the difficulty is always that I don't know where the end is. I can only see as far as this Earth and perhaps a little further, and for the rest I have to imagine it, and that kind of reality will only come to me when I actually am there at that different kind of a level. And so this question of expecting relates to the wish to grow, and the question of hope only relates to that what is possible for me at the present moment. So I hope for an aim in my life, trying to define it in very general terms. When it is an aim that has to do with infinity of course I don't bring it down to Earth. When it is an aim, which I can more or less see, of a life time, I can put it in words which are familiar to me in the form of , let's say, becoming an harmonious man, or a person who actually knows when

to do and what to do and how to do, and also in the end knowing why he has to do it. But even a lifetime is too far. It is not ~~xx~~ clear. So I say one year and I use a birthday for that purpose, to see what I can expect, what I know of myself, and what is reasonable that actually could happen, even if I wish it, or to some extent that I can create the conditions for the actuality, for the actualization of such an idea. But even a year is for us still too long, so we say a month or a day. We say three months of intensive work. This coming week is the thirteenth week — that's about three months. I've asked what will we do. Also you have to ask yourself what value was there in it, in the three meetings we have had during the week; or in the different things that we have talked about; or what it is that at the present time should be augmented and is not clear. I've suggested that I will meet with the little groups, of course, just to talk a little about certain questions fundamentally. I don't want to make the meetings too long. Just enough so you have to become more or less prepared. We can have more meetings than just one with a certain group. I don't mind that ~~that~~ I have to spend that time on it because I think it's worth it, and maybe we can come to brass -- down to brass tacks, actually knowing what is what. I hope then sometimes once and for all, we can record them if you want to. You can make notes. You can do anything with those little meetings you wish, provided it is going to be of help, provided you really want to be helped. I call it help simply because a discussion of that kind can help you to become more open. It can help you to learn to formulate. It can help you to take the formulations to the back of your head and ponder about them. It'll ~~will~~ help you in trying to apply what we all could agree on as a necessity of a human being to develop and how to live on Earth, which is ~~xxxxx~~ too big, in this country, which is still too big; in our little community of the Barn, that might be possible. But quite definitely how we should live within our own world, our little kingdom which has to be reorganized, and it has to be put on a certain basis of providing a

a person with a balance within himself, so that he really can wish to live and does not have to be influenced by negativity. I say these things simply, I hope to remind you. And if it is not a reminder it may be a stimulus, but there always has to be something within yourself that you wish to find out. And if it is in the direction of what we talk about, glory be to that kind of an effort. If it isn't, I cannot help you. If you don't wish Work in the way we talk about, I cannot change it. I'm telling you about the way I believe Work is, what I believe quite honestly what Gurdjieff has meant, and what is based then in accordance with my understanding of ALL AND EVERYTHING, also what I remember of the different things that I've experienced, so that it is not only coming out of a book but it comes from my life, and the way I've tried time and time again to see what was meant by self-remembering and by Work on myself. You see what happens with me, just to talk about that, when I wake up - I wouldn't say that I'm a light sleeper, but I wake up quite easily. I open my eyes. I must say that Work is there. It doesn't really leave me. I consider: should I get up now? It depends, I get up at different times of the morning; sometimes quite early, sometimes a little later. I know how I feel. I see if it is necessary that I should get up. I think about what I ought to do, what I've set out to do, what I left the evening before or what is in store for the day. But supposing I get up. I take the covers off and I just get out of ~~the~~ bed. I remember myself. I see this body is getting out of bed. At the same time, my ordinary life has already started. My mind of course is active. The eyes are perceptive. I hear things. I sit on the edge of my bed for a moment and of course I sense, I feel in an ordinary sense of the word, because I touch the bed and I put on my socks and so forth, and I start to dress. And I walk from one place to another and I see myself walk. It is not that I stop any ~~type~~ kind of a thought. And my feelings gradually become interested in what I should do during the day, or early in the morning, or in the next hour. And as I go to

the table I pick up certain things and I look at some papers. I see myself do that. I have no particular interest in describing it. I'm just an ordinary human being manifesting, doing things that my eyes see on the table. I have ideas about what I see, and perhaps recognize certain things that are there. Sometimes I say to myself, well, it's pretty dirty, or it is really a mess, or I should do this or that and collect them, or I should make a pile of such, and that reminds me I should have some cards. And at the same time I'm very much aware of this body standing there, reasoning things out, having a mind which is functioning, and a feeling about one thing or another. When I see a flower and I say, that's nice. Of course I feel. In the meantime I keep on breathing, I'm standing there. I lift up one thing after another. Maybe I sit in a chair. Maybe I say no. I should now really dress further because there is this and that to be done and I walk, I get up. I walk around. Again I don't lose myself. I have no particular interest in either liking or disliking. I'm just an ordinary person performing certain duties. And they are familiar to me. And the thoughts about my table, or the chair, or I look at the T.V., or I turn on a radio for the news because I would like to be informed. So that I know what is the trouble with Watergate, or Cyprus, or the different political requisitions that have been made. Or I say to myself, such a man, meaning so and so and so and so, and it does not mean that I like myself for doing it, and I don't forget myself. I just am aware, together with my ordinary, just ordinary existence, in a very simple way keeping on breathing, moving things from one place to the other, putting on my trousers, my shoes, my shirt, and I sit down. I pick up a pencil. I don't use it because I want to think, so I lean over in the back of my chair, and I say, let me think. Well, I don't usually think too long and then I get up again and say, should I make some coffee? I say no, I don't want any coffee. I'm not hungry. I can just sit here. Now I can sit, ah, there comes the Sun.

I say that. In the meantime there is an awareness of myself as being alive. Awareness, that is my 'I'. I don't go through the rigamarole, particularly of creation and so. It is good to understand how it go there. Awareness is the result of my Work from my inner life. When anyone talks what is a result, that is the result. An awareness is different, as we know, from just feeling alive. It has a certain connotation of an impartiality in relation to that what is alive. And this awareness takes place, is there, is recording. It certainly knows that I exist, but I have no interest for any kind of a change because I like everything I do as much as I dislike it. There is no reason to discriminate because, with another part of my mind, I know I'm an unconscious human being still performing certain functions. When I sit down at the table and I want to write, and I get out a writing pad and a pencil, when I sit - all of that is my unconscious behavior. My brain, they continue these little brains. They still receive impressions. There is nothing special about it. They are even thinking. And the thoughts are not very unusual or not, and I cannot say they are so admirable, and I don't want to say that they have a special particular quality. They just happen to be the way they are. Even if I pick up my pencil and I write down a few words, and I have to put my eyes very close to the paper, ~~or~~ otherwise I won't know what I'm writing. And so then I write, and I sit there, and I write a couple of sentences, and then I put my pencil down again, and I'm fully aware that I pick up this pad and I try to look at it to see actually what I've written, to see if it is legible. And I'm not making any fuss about it. I'm not saying to myself how wonderful I am. I'm just happy, to some extent even, that I'm alive, that I perform my ordinary duties as a human being, that I thank God I have a stomach which every once in a while reminds me that I ought to eat, and then I have a mind that says don't eat yet because you really don't need it, and there is something else, and by the way you have forgotten to listen to that and that and that.

And you should look that up, and where is that book and so forth. And I walk to the bookcase and I see if I can find the book that I want. And usually I can't find it and then I say, maybe sometimes I swear. And maybe I hear it. And maybe I say to myself I'm angry. And I don't say don't be angry, because as soon as anyone would tell me don't be angry, I would be angry at that person. I'm the judge to what extent I wish to use my energies. At the same time I remain aware of the way such energies are used. Because the way I say anger, that's my unconscious state. And I can accept an angry state when the different thoughts and feelings have led to this state of anger. Of course when I want to think about that, and perhaps I sit down or I write it down, and I say anger really requires a lot of energy. Should I allow myself to use that energy for being angry. Then I think some more. Should I use this energy for another purpose? Should I oppress this idea of being angry and do something else in its place? Then I ask, why shouldn't I be angry when it is a human quality, unconscious, and I can perform it if I wish and I have the energy for it, provided this awareness will stay there? It is not that I'm reminded of awareness. It is that it is so complete with me that that awareness is there. I don't have to call it because as soon as I use the word even awareness there is that awareness, simply because I don't lose myself in using too much energy for the anger--angry state, and knowing that it is an unconscious form of behavior. And so I get up and the feeling of anger disappears in my unconscious life, and the awareness notices that I am a little less angry. And I don't think anything of it. I simply accept it. That is me. I say sometimes, it is good that I still can get angry, that there is still so much life, that I even wish to express it, and that there is no God that can tell me, don't get angry. But you see then comes every once in a while the question of responsibility, of discriminating about forms of behavior. Then it is a question, you are

aware, you say, but are you sufficiently aware to be in contact with that what really has caused your awareness to be? Is it necessary to spend some energy in deepening an emotional state in relation to that what could become food for an inner life, because your inner life is not going to be fed only by awareness. And so I become a little more serious, and I notice this seriousness. I walk up and down, and I go from the door back to the table. And then I say, I will go out because I think it is right for me since now perhaps I should think a little bit more deeply about what my day is going to be, and what I really am at this moment. And so I go out. And as I open the door there is of course this awareness guiding me, you might say. It is with me, it's on my shoulder and it can talk. But I have had now a thought that I should be a little bit more serious about it, and therefore I take away the surrounding which is so familiar to me, and I go outside and I look at the flowers. And I cross the little road and then there I stand, on the grass, and I look, and I see the Barn, and maybe there is a car that comes by on the road at a little distance, and then I hear birds and I see another flower and I bend over, I see it. I see myself do this, and at the same time there is with me a feeling of a realization, this time, of the expenditure of my life. And I stand still and I say to myself, can you now think about other things, not just flowers, not just the birds, not even the Barn? Can you now give some time to the formation of words of advice to your inner life? Can you now touch that? Can you now reach a conclusion within your inner life? Can you now spend a little bit more time, while you remain aware, using such awareness for giving a feeling the tint of an emotion, of an understanding with your mind, this time directed towards the wish of growing up; a consideration of one's body as it is, in which now different things can take place, and where the ordinary energy used for the thought process, or the energy for the feeling are now pushed a little to the background or not used as much,

It says really sometimes, don't feed your ordinary life now anymore than is necessary, and let's really see what becomes of the formulations of your mind when they go towards the back of the mind trying to become ponderous, trying to become much more real, trying to see more how truthful they are for the possibility of a development of yourself. What will you do this day in order to make your inner life grow? All this can take place, I say should I sit here? It is a beautiful morning. Why don't I get a chair? So, of course I go and get a chair. I see this body open the door again, bringing a chair out. I say sometimes, look, it is carrying a chair. I put it down on the grass field and I sit in it, and I say, how beautiful, I look at the clouds or the Sun is then coming up, or the wind maybe, or whatever other thoughts happen to come naturally and they come in my mind, I don't mind them. They are there. It doesn't prevent me from remaining aware, because there is this constancy of that kind of awareness which is with me. And I don't want it to go away; it is already lodged sufficiently within my life, and the ordinary affairs of my daily life don't disturb them anymore. And gradually my thought process becomes more intense. My feelings for responsibility become emotional in relation to the totality of life which I then sometimes, closing my eyes, wish to consider from the inner, inner sanctum of myself. Maybe you can call it a little more meditation, sitting there on the grass plot in a chair, and nothing special happens than just me sitting, having a mind which takes care of a few things, and a feeling which takes care of another few things, and my body with blood circulating, with my air being breathed in and out rhythmically, without any further thought or feeling about anything of myself than just I, myself, have become a little more of an instrument of something that has now a purpose of existing, not just ordinary life. A little bit more connected with an aim, an aim for my life - yes, of course, but not clear because it is dependent on the years I spend. Then I say, an aim for my year. Then I say, what did I think about when I had

my birthday? I've forgotten resolutions perhaps I've made. But I say, I know this day; it is part of the year. So now, my day, on what level? How can I now make my emotions deep enough that they will last, that I will live a little deeper life, a little bit more essential, a little bit more understanding, a little bit more controlled so that the energy that has to be used for certain purposes is not too abundant. And that there is something that I want to do with the energy which is still available to become clearer and clearer.

I sit sometimes. I think of what we have talked about, maybe the evening before, maybe sometimes I take out a cassette recorder and I listen to a tape. And I sit. There is nothing special about sitting and being aware. It is so simple. I hear it with my ears; it penetrates unconsciously into my mind. At the same time I am that instrument with ears, hearing sounds, recording them in my mind. And something in me is aware of the existence of all this what goes on naturally, in accordance with the Law of Seven. My awarebess is always there, not known all the time in the way that my conscious--my unconscious plane knows it, Only when I happen to think of it, I say yes. I say where is this 'I' I talk about? Well, it is there because it guides me in my pondering; it guides me in the acceptance of what I am; it guides me in reminding me of a responsibility of how to spend energy. It reminds me constantly, when I do this and that, by weighing what I'm going to do, also when I am doing it. And basing on that what ought to come in the future, if I have any possibility of directing it. I hear the telephone. And maybe again in that state I say, oh, who is calling me that early? You see, it is not always that way. At certain times the telephone will ring and I say, damn it, who wants to disturb me, now? And then I laugh. I say, how stupid, how would they know? So then I say, hello.

This is the beginning of a day. I only want to tell you how simple it is to start a day. When you have children, they have to be attended to.

You get up a little early if you can. If the children can be kept quiet, or rest a little longer, let them sleep. You can have fifteen minutes like this; you don't have to sit outside. You can be in your own room; you can even talk to someone. You can say, it's a beautiful day. Don't you want to eat? No, don't disturb me, I don't eat yet. Let me be. Not every morning has to be like this. We're not living in a church; we're living in daily life - Monday, Tuesday, Wednesday, not Sundays, but we live with ourselves. And we have to consider: how does one start a day? How can one make this body behave sufficiently ? How can, within the mind, exist enough clarity so that this wish for wanting to be reminded of Work can continue for a little while longer, and not always be pushed in the background simply because I have to attend to ordinary unconscious business? (Was that it? Yah? Someone: Yah.)

SIDE TWO

You see, each person will have his own mornings. How he wishes to have them depends, many times, on his type, or what he is used to; and sometimes of course it depends on outside conditions which may even disturb him. Each person who wants to consider Work has to have little periods like that, to come to conclusions regarding the value of it. If such little periods, I call them, have no particular value, maybe you should reaffirm to yourself why you wish to Work, or that you have to find out what perhaps may be in the way of simplicity, that you have made out of simplicity baroque. Jerry used that phrase and I thought it was a very nice one. It reminded me of the simplicity in the beginning of the renaissance, and all kind of little cultures that come up afterwards, more and more embroidery, more and more complicating it. The simplicity of a man like Fahrenheit, when he talks about chemistry, compared to what we publish now as chemical literature, how far we have gone away from the simple structure of just a little molecule with an atom, without knowing anything much about it, and calling oxygen a certain substance of matter. And how beautiful

those philosophies were because we still could understand a little bit. At the present time, we 're so involved. The old Model 'T' , you could fix it almost yourself. At the present time, not even a mechanic knows enough. He has to look in a book and study it. Simple language that we used to have in folklore , at the present time you need an encyclopedia. This is probably a troublesome thing, that we have lived through life on this Earth in that way, and that our culture has grown up. And we suffer when we want to reduce philosophy and psychology to the simplicity of application in one's daily life, which daily life, particularly in the beginning of the day, is not very complicated, unless you have too many worries, and unless you have too many things to do. But again I say, each person has to find out how he can start his day. I do believe it is necessary to start it as well as you can, and with as much intention as you can bring about to make that day extend on a certain level of your being. At the level of your being, to live your life, to see how high that level can be, reasonably, without too much trouble, without too much intention, just simply let it be. And then, at that level, try to be awake. Have an experience of an awareness; that means the acceptance of that what you are then, as you are then, not thinking about it, just being. And continuing to be active. And let it be with you.

This awareness can stay with you if you don't disturb it too much by ordinary thoughts becoming too complicated, or feelings which become negative. That is where one falls. Your desire for wishing to Work disappears as soon as you become involved in ordinary life, as soon as you have to walk and rush to the telephone, your awareness will go out of the door. As soon as you have a conversation , which of course involves certain opinions and judgments and decisions you have to make, your awareness is really very far to seek. Maybe in between a couple of sentences you have an awareness of yourself standing there at the telephone, listening, listening to someone else talking to you. As soon as you wish to start to

answer, then maybe that awareness goes away. This is the problem: to keep it, to create a ~~little~~ level of ~~being~~ your being so that an awareness will feel more at home. Then it will not leave you so soon. But if you go down into the depths of the Earth, there is no awareness there, and the attraction, by the Earth, will keep whatever there is that might become an awareness, will keep it away from you.

Walk a little in the morning. Carry a few things back and forth. Lift up some papers and do some writing, if you like. At times when you dress, for two or three minutes, dress very slowly. We say, come to yourself. When you have thoughts, rearrange them a little so that they are not going to be so effective that you lose yourself in them. Try to make them simple, regarding simplicity of your life early in the morning when you wake up, and when there is nothing else to do than just to get dressed, and starting to think and walk back and footh, and remember. And have some reminders, if you like, or something that appeals to you with which you have made a connection of an association regarding Work. That you have here and there little reminders that can actually remind you and, then when you notice ~~you~~ them, you change the noticing of that reminder into a self-remembering of awareness. You must make constantly such switches, switching over from one to the other, from an unconscious state to a conscious, from a change of the pace of the way you live into the pace which you can afford when you want to make an attempt to wake up; and be awake that the awareness can continue as awakened state. So that it is not really that awareness. It is the constancy of an 'I' seeing you. That is why we call it awakening, because the 'I' actually tells what is the truth about yourself.

Of course the way one is in the morning will affect you, how you are during the day. And of course you are affected constantly by influences from the outside world, which again produce thoughts and feelings and reactions of certain kinds whatever it may be - the complicity of your personality you're quite familiar with. But take some time off, if you feel

that you can afford it. How much time during a day do you actually spend with energy devoted to the development of your inner life? How much, in time, measured as minutes, or totally thinking about your day at the end, and the unrolling of a film at the end of the day - don't ever unroll it in the middle of the day - it's nonsense. The end of the day means I'm finished with my Work. I now can afford to look at it objectively, because there's no chance anymore that I can correct it. That is why I do it at the end of the day - the whole day from beginning to end, not just a little part of it, and not - I wouldn't have the objectivity if I did it in the middle of the day. At the end of the day, that is the time, when you are quiet. And then you will remember when you made certain efforts, or when there was a little bit more light, and a little bit more clarity of what you should do. Or you see yourself in a posture, or you remember how your voice sounded when you answered someone in a certain way.

You remember how Gurdjieff writes about this man, early in the morning, and the mirror broken, and swearing because his pantuffles are not near his bed, and going out and his car following him, and the impressions this man got from so and so going to a restaurant, and eating some cream pie, and whatever, and the lovely blonde, et c., etc. You remember? It is in ALL AND EVERYTHING. What I've said is nothing else but the same kind of nonsense, if you want to call it that way, and the same kind of reminder, if you have in mind that it could be of some use. Because this is our life. That is how we live it. Little bits of moments, strung together and becoming time-length. Every time that what is infinity changes into a finite existence, when it comes in contact with this Earth, and we are such good producers of finiteness that anything of infinite quality reaching us, we react in the finite way towards it. If one could only see this, that the whole day could be filled with moments of recognition, that at any one time your time could stand still. What was this prayer, you remember, holding up Jacob, I think, with the Sun in the Old Testament - making

the Sun stand still. That was the meaning, to make the Sun stand still, so that time would not exist, so that unconsciousness would not exist at that time; so that then the battle would be won because consciousness was in the sky.

How often do we miss that kind of opportunity? I don't want to dwell on it. You have books, you have enough to read, you have enough to think, you have your small groups, you have enough time to discuss things if you want to discuss them. You have enough opportunity to see yourself, how you are, even if you like it or don't like it. You are enough -- there is enough aliveness even to see it with a certain amount of, perhaps, hypocrisy or interpretation, more than enough to know what you are. Even if it is not accurate, it is already quite sufficient to start on the road of becoming aware of yourself. That's why I say, this life on Earth is extremely useful. It can be used for the purpose of growth. It can be used to give you a real understanding of yourself, provided you take the knowledge of this Earth and apply it in the daily task of this world, and receive understanding of heaven. It is really sometimes like that, living in purgatory, that one uses the concept of hell in order to convert all of it into that what is the promise of heaven.

How can we live, how can we live in the Barn, how can we live in relation to each other? What can we do as friends interested in Work? How can we create conditions for each other? How can you start the day thinking about emotional qualities involving the world as a whole and not only your own little one? How can you actually spend your energy when you have a chance to control it? What is there within oneself that you wish to develop as a conscience? What is it that other people can do for you to help you so that you will be able to see yourself more, or more clearly, better, or more truthfully? The knowledge of yourself will give you the understanding of truth when it is applied without any further

wish for interpretation. Of course we could talk much more like this but I've said it already thousands and thousands of times. And so why I repeat because you forget or perhaps because I would like to talk it over again. To some extent I cannot help that because I think that ~~is~~, perhaps, is ~~that~~ what I should do with my life. Just talk about Work whenever we can. Come down ~~fax~~ from the Mountain Nemo and attend to commercial business. Then after, go up to the mountain again. Either commercial business will have to ~~go~~ come up to the mountain, or from the mountain ~~will~~ we have to come down. Maybe we can gradually take a little bit of commerciality with us on the mountain, a little bit climbing, a little bit more understanding together with the knowledge, a little bit more of ~~the~~ a wish together with ~~more of~~ an emotional state of wishing actually to join with a higher level of being, an understanding of what is meant by a fusion or the adoration of the Lord. You see, it doesn't matter how you will say it. It is only a question how will you live it. What will your life be worth at the end of a day, at the end of a year, and at the end of your life? Now maybe we drink to Gurdjieff.

We'll play a little bit.

Sunday Lunch

MR. NYLAND: Of course as usually happens, I'm forced to talk. Maybe I should make a better adjustment, coming in at the right time so that I can just sit down, eat a little bit and then be quite satisfied, and then I'm ready to ~~talk~~ talk. Of course that is not entirely true because I always claim that I'm ready to talk any time. So I don't know what you want to make of it. We talk now. We always talk about Work. That is the one thing that remains important wherever we gather. At least wherever I am with other people because that, at the present time, is my life. My life has been very varied and there have been many, many periods in which there was no

discussion of Work. Not taking my particular introductory form of life before I ever heard about Gurdjieff, but even during the long periods of association with the ideas of Gurdjieff and the different people who were around him and the influence of course that I felt. There have been many periods during - it is about fifty years - it's a very long time, and many periods of my life where I put Work in the background, because there was a concentration necessary for the attention required for ordinary life, making what I could of my life in relation to commerce, or science, or different activities I was engaged in. And so when I now talk as if I would like you to, every morning, look at the Sun and see where are the so-called unconscious parts of yourself, what it is that you should then, at that time, recognize, so that you then also could make a certain confession to yourself and a resolution that something should be done that day. I say this simply, hoping that at certain times you can do it. And very well understanding that there are days in which you can not possibly do it, because the pressure of ordinary life is much too much at times, and they are so requiring a great deal of one's ordinary energy that you don't even have the wish to see if there is any energy left over for another purpose. Of course we are topsy-turvy. We are still kundabuffer-ish, not knowing exactly why, as Gurdjieff calls it, we compare an elephant with a fly, why things are so completely out of joint. Why is it that we don't have enough equilibrium now between unconsciousness and the beginnings of consciousness? And it's not so easy to simply say that is the condition of the Earth, or that is natural, or we are not responsible for it because we happen to be here. It may be true, to some extent, that a great deal can be explained on that kind of a basis, and that if we were somewhere else that we would be different. But then, of course, we wouldn't be we and we are here now, recognizing what we are, and every once in a while remembering that there is another possibility of life which we then wish to pursue. Where does it start within a person, and at what particular age, or at what

kind of a period of his experiences that he starts to become cognizant of certain things existing which are not physical with one's eye, which belong to the phenomenal world that, besides that, there is something behind it — noumenal or back of an action, or within the insight of a form to its kernel and essential essentiality. When exactly that happens with each person, I think is important to find out. It may be sometimes thinking about a birthday. Why a birthday? Why considering that so important that one has to think about it or be reminded every day, every year on one day, remembering really what? The fact of having been born. But why should that be so important? Because having been born one sets certain things in motion, and then they are supposed to continue until you die. And for that matter you can remember, whenever you wish, that you were put on this Earth, and also believing that it is for a certain reason, and naturally also becoming acquainted with the fact that we will die. But why make such a hullabaloo about a birthday? The question is always: why is it when we are unconscious still capable of recognizing another state of consciousness? Why don't we call it simply by the word, conscious? And many times we don't want any distinction between an unconscious and a real consciousness because we don't know enough about either one or the other, and a man on the street, and a person who has to take care of his family, and those who are in poverty, and also those who make enough money — they sometimes don't want to consider this whole question. If you want to talk to them about God, they close their ears. If they want to show you something beautiful, they close their eyes. That is wished to live their own life in a limitedness, particularly for those who see something different. But how can you tell them about the necessity or even the existence of a spiritual world as a whole? Only certain experiences within their own life, and maybe shocks, and maybe sometimes an uncle who tells them, on a birthday, that a young boy ought to grow up and become a man. And

they starts to think about what it is to become a man, because logically he is growing up and he ~~dosent~~ doesn't see any difference ~~xx~~, until he finds out at the age of eighteen that he doesn't grow any further. And I don't know if that sometimes brings a thought to a person; why don't we continue to grow? Why do we stop? And then that further question: why do things end? Or why are they destroyed? Why is there - I thought about that many times - why is there sin, in the real religious sense of the word? Why are there bacteria which break down human tissues? Why is there sickness? Why should anything end if it has been begun? And of course it's an absurdity, because there has to be an end when it has also a beginning. And then to realize that ~~there is~~ perhaps there is something in existence which is always in existence, and that brings one to a concept of eternity, then we stand there with our mouths full of teeth, without knowing anything what to think about it and how to express it. And perhaps such moments of awe, of a ~~moment of~~ recognition of something existing which has tremendous value but is ~~xxxxxxxxxxxxxxxx~~ unfathomable, that we cannot conceive of it, and don't know the reason for the existence, will create within a person sometimes ~~the~~ a feeling of perhaps ~~sometimes~~ even lonesomeness because he cannot associate with it. He doesn't know where to place it, and it doesn't belong in the family in which he has been brought up ~~and~~ only in some exceptional cases. I remember with my father talking about religion and science at ~~a~~ the time when I became interested in scientific thought, and the conflicts ~~xx~~ that was between religion and science, and being inclined to be scientific, I could not explain nor even place religion in the sense of a God existing, and I know that it was the same problem my father, ~~xx~~ (had)* although he was quite a learned man and very well educated and good ~~xxx~~ cultured. And I remember having a talk or asking him, and he said, you know I cannot tell you because that is also something I cannot really solve. He was very honest. I was probably about seventeen or eighteen, and he looked at me and said, but I look around the world

(had)* - edit. correction

and I see many people who have also had such questions. And I see them as religious and I see them as scientific. And then I take an example from someone like, and he mentioned the name, Newton. He said there was a religious man, and at the same time he was a scientist, because he told us about the laws of attraction of the bodies in the sky. He said if a man like that could reconcile his particular scientific desires with his feeling of believing in a God, it is sufficient for me to accept that, and to believe that such a thing can exist, and even if I don't understand it, I'm perfectly willing to agree with it. It has left a tremendous mark in my thought because it was not satisfying to me at that time. I couldn't understand it because I didn't believe in it. I said if science exists and if religion exists, and if there is a philosophy, there ought to be a combination of such ideas or truthfulness which must combine in one central point of truth by itself, from where them different rays of knowledge can extend. And although they, in their own development, may at a certain time seem to be far apart, at least they are connected within the center from which all and everything proceeds to go forth, like a ray of creation from the Sun Absolute.

The reason of course why these ideas of Gurdjieff had such a meaning is simply that there was a possibility of seeing the principles, and the connection of such a principles in a trunk of a tree, when one considers the existence of human beings as leaves on the branches. And it has always been with me because, after that, trying to consider within myself different directions where I was attracted to go in this way or that way, I came to the conclusion that it was constantly something within myself that created the motivation for that kind of interest. And that the interest in itself was not sufficient, but that the motivation was really that what was reality. And so we talk about Work many times in the interpretation and the explanations and the application in one's life. And I want

to insist, time and time again, not on the differences of behavior, but on that what really motivates a person to wish to become a man, and that that within himself is irrefutable, and is the same for everybody, whenever a little bit of his eyes are opened up to the possiblity and then, in the sense of awareness and awakening, that then his 'I' actually can start to function fundamentally in principle. And the relationship then of such principles to a personality, to uncover within each person that what are essential qualities, and the essential essentiality as a trait of his character, dependent of course of how it was conceived and how it was born, under which conditions perhaps it saw daylight for the first time, and how then, during his particular period of growing up, he became affected by different influences which he, astrologically configurated, had to take in, in accordance with his type. And that therefore the great variety of behavior, or of thoughts of people, or of feelings they have, the multiplicit of such possible descriptions of different kind of things, all of them in all probability sufficiently serious for each person, that there is no chance to understand all of it because it's too complicated. And that one has to come to very simple concepts which* then can be related, and that out of such simplicity of concepts there should be one concept that really would be the ultimate truth. I would say that is the search for the miraculous because it is not understood, in the first place, that it exists, but also that it is necessary to search for it. And what I said last night was to indicate that kind of simplicity, of remembering of what is there as ordinary life, and at times to let a little ray of hope enter into an unconscious state which then, at such a time, quite definitely can light up. But what is it really that one wishes? Not only light which sometimes we know can be quite cold when it is philosophically considered. What we wish is a fire - a fire within. A fire that has to be lit up, or helped— Sometimes I say a pilot light, but sometimes in full glory. And then giving

* edit. correction

off both heat and warmth. A fire is a very good symbol for the relationship between mind and feeling. Both are within themselves possible to express in different ways without changing the origin of their own existence. And that of course we search for, and then this question of destruction because fire is always destructive. What is the function for the wish to destroy? If fire has light and heat, and it also can kill, the two functions should apply to oneself. If this fire can become a symbol, maybe some who were born under a fire sign in astrology, and do not understand very much about the Earth, or about air, or about water, fire should help them to realize that this existence is transitory, and that the aim is to go in the direction of light with that what is furnished as heat, as energy, wishing to proceed, and that that what is left is left to the destruction of a fire after it has served its purpose. The body is subject to the destructive force of fire. The heart is subject to the kindling force of the heat of a fire. The mind has a possibility and potentiality for becoming a real light-giver for oneself in one's life on the path we have to go. Every once in a while in the different periods of your life, whenever the time is ~~right~~ ripe and the conditions are conducive, just sit together with yourself — either your mind and your feeling, or your consciousness and your conscience, or your outer expressions and your inner life, and have a talk together as if you are discussing the events of the day and the projects of the future, as if you wish to grow up by using and understanding between these two parallel forces functioning within a person. And that then, ~~when~~ in such a period, you become sufficiently spirited, like sometimes you can be when you see your birthday and ~~the~~ a year ahead, and you have to pay attention to everything in order to gain all that is to be given to you.

I say think about Work whenever you can. It is not a question that it will help you . It is a question only that that is the only way for

life. That is the only way to understand the meaning of your own existence. Moreover it is the only way to see that the Five Obligohian Strivings are adhered to, and are assimilated, and are digested, and are given back to God in the form He wishes for His own use, to help Him in the governing of the universe as a whole.

There is no need to say how tremendously grateful I am towards Gurdjieff, and I wished you could make it a habit to bless him every day. To Gurdjieff.

But Peter not being here, maybe it is good we make a little change, I'll play a little piano.

End Tape

Transcribed: Adeline Green

final proof: J. Hain
9/78